

“In His Image”

What does sex have to do with God, Scripture, the Church, or the Gospel?

1. Genders in His Image (Gen. 1:26-27)

- a. Male created first (Adam). Gen. 2:7, 18, 21-22.
- b. Commissioned to tend and keep the garden (Gen. 2:15).
- c. Adam given prerogative of taxonomy (identifying/labeling/classifying species).
- d. Eve was made for Adam as a helper and mate (Gen. 2:18, 21-22; 1 Cor. 11:8-9).
- e. It is noted that the first marriage was a re-union for she was first taken out of Adam and then united back to him. They are ‘fit’ for one another by design. Such is why Paul states leaving the natural design is sin (Ro. 1:26-29).
- f. Just because sin effected mankind totally does not mean God’s image is erased nor does it mean God’s design and purpose is nullified. The perfect standard and design is still valid and when we come to Christ, we begin to conform to our design and His image (Ro. 8:29).
- g. Men and women are designed differently physically and psychologically.
- h. Mal. 2:15 is clear that God intends the union of husband and wife to produce godly offspring. This is vital to the design and purpose to be fruitful and multiply.
- i. Though Eve first sinned, Adam is responsible as provider/protector of his wife.
- j. As the head (indeed federal head, see Ro. 5 & 1 Cor. 15) “keeper,” ‘man’ (lit. Adam) experiences curse in his role of provider while woman experiences curse of pain in childbirth. Regarding women pastors: What is the plain intent of Paul’s teaching in 1 Tim. 2:12; 3:2 = no room for wife of one husband or only wife of a husband; Titus 2:4-5; Eph. 5:22-24 note that v. 21 includes mutual submission but not mutual roles in such. If the Church is to be the wife of Christ, she is not to be head or leader – Christ the Husband is!
- k. 1 Pet. 3:7 states the obvious viz. women are the weaker sex. If you don’t believe it, consider how men who can’t beat men compete against women as gender equals and beat the women.
- l. God designed and created the two genders to be complementary in relationship and role not identical.
- m. Note that the triune God is complementary and yet coequal. Jesus submitted yet was no less ontologically God. Jesus also has a Bride and He will share His reign with her (Rev. 22:5). Let’s consider marriage and how it is an analogy for Christ and the Church albeit a real experience.

2. Marriage as His Purpose

- a. Just as Jesus can’t marry another husband and the body of Christ can’t be the head of Christ, marriage cannot be re-defined as anything other than one male and one female.
- b. If the women’s activists complain about Scripture’s clear design and commands, they may want to meditate further.
 - i. The female ‘helper’ is a wonderful role as God the Holy Spirit is “the Helper” (Jn. 14:26).
 - ii. It is too much of a task to be both the heart, helper, relational, and motherly along with the head, keeper, provider, protector, and fatherly figure.
 - iii. It is the husbands duty to keep, protect, provide, and present his wife cleansed (Eph. 5:26) as well as instruct his children (Eph. 6:4).
 - iv. How honorable is it to be a bride? Jesus calls His people His Bride. He sacrificed, died, and rose for Her!
 - v. The wife nurtures, influences, and equips her children – male and female – to in turn be productive (Mal. 2:15).

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- c. Jesus mentioned marriage/family in Matt. 5:27-32; 15:4-6; 19:1-10; confirming the OT’s design/prescription.
 - d. Marriage is God’s design but not all are to be married. Prophets, disciples, and Jesus himself did not take a wife. See I Cor. 7 esp. vv. 2, 6-8; Mat. 19:10-12
3. Order of His Design Cannot be Altered
- a. Change the Word or be transformed by it?
 - b. One option ‘ain’t gonna work out too good.’ The other option will lead to peace.
 - c. When we kick against the goads, we find no peace; only empty promises unfulfilled.
 - d. Scripture’s promise and warnings are true. Rev. 22:18; Deut. 4:2; 12:32; Prov. 30:6; warn about trying to change Scripture.
 - e. Rather than conforming to the Word and receiving peace, we deny God’s design and intent by perverting such. If we went by His design there would be no STDs. It is child abuse when children are put on puberty blockers or even given sex changes. This does not produce happiness but the opposite.
 - f. When we hyphenate our identity, we contradict truth. There are no drunk-Christians, gay-Christians, adulterer-Christians. See 1 Cor. 6:9. Likewise, we are not to make e.g. national distinctions of identity in Christ. We don’t say that we are ‘American-Christians.’ We are simply Christians (in Christ) who live in America. In fact Paul made such a point in Gal. 3:28 and he included gender, social status, financial status, and ethnical status as irrelevant in Christ.
 - g. False pastors/teachers ignore the warnings mentioned above and twist Scripture to say the opposite of its intent. E.g. Gal. 3:28 is woefully distorted in order to purport there is no gender distinctions. The verse is actually affirming such whilst making another point entirely. We are not to let our clear ethnicities, genders, prominence, or circumstances identify us.
4. Repenting and Receiving Reconciliation
- a. Our culture’s value is autonomy (cf. Gen. 3:4-6). To “be like God,” is what we want so we can create our own realities e.g. genders, morals, goals, values, etc.
 - b. Our culture’s other chief value is affirmation. Beloved, this is vitally important: Scripture does not validate our actions, perversions, misconceptions, priorities, attitude, motives, tactics, or goals.
 - c. What Scripture affirms is that we are wretched sinners yet priceless in value (cf. Mat. 16:24-26).
 - d. Do not be fooled nor fool yourself. Mat. 7:21-23.
5. Redeeming via Relationship
- a. Be willing to be vulnerable in sacrificing for the sinner.
 - b. Obviously, we don’t ‘save’ anyone but we do lead them to the Savior as one beggar leading another to bread. Prov. 11:30; Dan. 12:3; Jam. 5:20; 1 Cor. 9:19-22.
 - c. Don’t confuse fellowship w/ relationship. We are not to be unequally yoked but how do you win sinners w/o relating with them? Jesus was accused of sinning by relating with sinners.
 - d. Back to vulnerability. Those who demand we affirm their sin say that we are unloving because we do not. True love cannot approve evil. Read 1 Cor. 13:6.
 - e. Though love exposes itself to shelter another, it does not enable and coddle. Love is courageous and sacrificial. There is nothing sacrificial in affirming people’s desires and actions. You only help yourself when you tell others what they want to hear. You only help

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others when you tell them what they need to hear. Why was Jesus opposed? It wasn't because He lied or deceived.

- f. Is it loving to affirm an anorexic, bulimic who insists that they are obese and thus must purge meals from their bodies? How much more horrifying to affirm a child with gender dysphoria. The average percentage of those suffering from such to naturally return to a natural acceptance is 80 – 90%, and the percentage of sex change regrets are very high not including suicides.
- g. When we are radically renewed (born again) by the Word (Ps. 107:20; Mat. 8:8; Jn. 3:5-8), we are no longer slaves to sin (Ro. 6:15-23).
- h. We are transformed by the renewing of our mind (Ro. 12:1-2).
- i. What Christ has done for us, husbands are to prioritize for their wives, and as husbands are to their wives, the whole body of Christ is to do to the world. Eph. 5:24-27.

PC: What does gender have to do with God, Scripture, the Church, or the Gospel? Everything! God created two genders, male and female, so as to bear His image because He is a relational triune being Who is love. Both genders are equally valued and harmoniously complimentary. In fact, when the two become one, they are able to create another. How profound is this? God was pleased to create the cosmos and all in it to give a glorious and vast temple environment in which the crown of His creation would join Him in creating and stewarding such. Because God is love and created us to love, He endowed us with volition but with it came rebellion. And because we have perverted His plans and designs, He came to reconcile us to Himself as the Warrior Bridegroom rescues His torn and tattered Beloved to cleanse her and wed her. So genders, marriage, and family are at the heart of the Gospel (cf. Eph. 5:31-32).